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On the whole, these two authorities stress the linguistic unity of all the Masai.

The great majority of the Masai are pastoral, only very few tribes having taken to agriculture. The pastoral tribes follow a semi-nomadic way of life. "They move", writes Lord Hailey,* "with their herds in order to avail themselves of the seasonal variations in water supplies, so that in effect they practise a system of rotational grazing". The same writer,* reports "a recent estimate" of Masai herds in Kenya which puts "the number of cattle at over 700,000, with 600,000 sheep and a large number of donkeys". For Tanganyika he gives no figure. The above estimates show clearly enough how the attitude of the Masai to cattle is a paramount feature of their life. To own cattle is a privilege obtained through initiation, and large herds are a sign of outstanding social status. Cattle are the main economic interest and investment for the Masai.*

The total population of all the Masai may be reckoned at about 133,785. The 1949 census of Kenya's population (see Bibl.) gives for the Samburu an estimate of 30,000, and the following figures: Njemps 5,625, the other Masai 67,201. In 1951 the Tanganyika Masai were reckoned as 32, 160.

* * *

Under the present political situation, the Masai are not administered as a single unit, for they are divided into two sections by the border of Tanganyika Territory and Kenya Colony.

In Tanganyika the Masai form one of the four districts of the Territory's Northern Province (the Masai District). In Kenya the main group inhabits the reserve adjoining Tanganyika Masai District, and constitutes the Extra Provincial District (Masai District) of the Colony. The other group (Samburu and Njemps) is incorporated with the Rift Valley Province (Samburu and Baringo District), and partly with the Northern Frontier Province. The geographical separation of the Samburu from the other Masai is the reason why the Samburu were considered, and are still considered, as a non-Masai tribe. But, as Bryan remarks, they are true Masai. The splitting of Masailand and the separation of the Masai were made

* Hailey, *Native Administration in the British African Territories, Part I*, London 1950, p. 281.

* *l. c.*, p. 147.

* In this connection see the article of L. Jaeger, in *Africa*, 13, pp. 48 ss.

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ter", he [illegible], "is by no means clear, but there exist vestiges of a ceremony now practised in conjunction with fertility rites, etc., whereby the senior elders retire and hand over the government to the junior elders". Unfortunately, no details of such "vestiges" are indicated, nor is a similar ceremony mentioned by any other authority. 561

In 19[illegible] FORBROOKE compiled a census of the class- and unit-members among some of the Elsonge. Above we reproduced the membership figures of the age units; it is now of interest to give the figures of the same census for the age-classes. 561 162

	Classes	Elbeyn	Nemaiwa	Eugenstein	Longido	Total	
	[illegible]ANGUSI	1	–	–	–	1	Old men
	[illegible]MER	5	1	–	1	4	
	[illegible]ALA	14	15	4	22	47	
	[illegible]ATI	60	62	22	34	169	Senior Elders
	[illegible]ETO	49	60	24	62	218	Junior Elders
	TOTALS	134	134	60	119	438	

The above totals should be compared with the total of the age-units members, which are as follows:

TOTALS	133	149	60	234	542	Initiates

A special officer is elected at the ageker. He is called el-loo-cerulpe.[1] His functions are not very clear. He is described by FORBROOKE[2] as having "no duty", though he is held in great 561 624

[1] The [illegible] refers evidently to the elder's decorations. The cerulpe are the earrings proper of the elders.
[2] FORBROOKE, l. c., p. 45.

division to necessitate or render advisable a departure on this total from the general policy to be pursued in dealing with the tribe as a whole.

The Tribal Divisions

The Tribal Divisions of the Masai as they are recognized for the purposes of the administration of the tribe are as follows:—

Purko

The Purko is the largest and most important division. They number about 10,000 and of these some 10,000 come from Loikipia. There are rather more than 5,000 Morans, who inhabit five large villages. The names of the "Sirite" are I Kimwani, I Sambu, I Ainan, I Rupuli and I Ilpiri. In 1918, the Kimwani Purko Morans decided to divide, and while one part retained the name of Kimwani, the other adopted the name of "I Kidonet." In 1937, the Purko were estimated to possess 70,000 head of cattle, 1,000,000 sheep and 4,000 donkeys. They live in the country known as Ngarua and in Ol-Doinyo.

Loita

The population of the Loita Division is about 4,000 of whom some 700 are Morans. This division formerly lived near Ngong but when Sendeu, their mulkiwanan was quarrelled with Lenana, they moved into German territory returning subsequently to the Loita Hills where they now are. The Morans "Sirite" are known as I Pangwa and I Kimwani. The Loita are estimated to possess 40,000 head of cattle, 200,000 sheep and 700 donkeys.

I Chopuk

A small division known as the I Chopuk inhabits the same region as the Loita. They number about 800 of whom 40 are Morans. They are said to possess 1,000 head of cattle, 10,000 sheep and 100 donkeys. A small number of I Chopuk also live in German East Africa.

Siria

The members of the Siria Division generally inhabit the Loita Country and they recognize Sendeu as their Laiboni. Their population is estimated at 800 of whom about 60 are Morans. They possess 6,000 head of cattle, 10,000 sheep and 200 donkeys. A small portion of the Siria have amalgamated with the I Ole Kiteu.

Siria

The Siria Division also recognizes Sendeu as Laiboni. They inhabit the Ol-Doinyo country, number about 1,200 of whom 80 are Morans, and possess 45,000 head of cattle, 30,000 sheep and 50 donkeys.

I Dumat

The I Dumat have one location with Purko by whom they were recognized some years ago. They are to be found on the Loita Plains and number 900 in all of whom 60 are Morans. They are estimated to possess 6,000 head of cattle, 30,000 sheep and 100 donkeys (see p. 87).

Kaikenyiku

The members of the Kaikenyiku Division number 2,000, of whom 200 are Morans, and possess 60,000 head of cattle, 200,000 sheep and 2,000 donkeys. They inhabit the country known as I Hill and Moran, and the neighbourhood of Mount Suswa. The "Sirite" of the Morans are named I Rupuli, I Pangwa and I Kimwani.

I Ole Kiteu

The I Ole Kiteu Division inhabits the country near the German border south of Lake Magadi. The population numbers 1,200 of whom 80 are Morans, and they possess 15,000 head of cattle, 80,000 sheep and 100 donkeys. The Morans are divided into two "Sirite" both known as I Kimwani.

Ngurumans

The Ngurumans form a survival of the old agricultural Masai, but they have discontinued agriculture and now live in the same manner as the pastoralists. They inhabit the country near the south of the Uaso Nyiro River. They number 400, of whom 40 are Morans, and possess 1,000 head of cattle, 10,000 sheep and 50 donkeys.

Kwapuo

The Kwapuo number 2,400, possess 45,000 head of cattle, 175,000 sheep and 500 donkeys. Their Morans number 180 and are divided into three "Sirite" named I Kiteu, I Tetaia and Seuru, and they inhabit the country between Kajiado and the German border.

The Sighiroi of the Sighiroi inhabit the country to the neighbourhood of the Ngong Hills and Ol Doinyo Rashi. To this division belong the subdivisions of the 2 Inter Clans of which Sogai is now the chief. The Division is estimated to possess a population of 1,000 of whom 100 are Morans, 40,000 head of cattle, 40,000 sheep and 300 donkeys.

The 2 Dale Lekerrik came from Lekiyan in 1910 and are sometimes known as the Ewaso Ronyo. They have a considerable admixture of Kikuyu blood in them. They inhabit generally the neighbourhood of Ol Doinyo Rashi and their population is estimated at 700, including some 70 Morans. They are said to possess 5,000 head of cattle, 20,000 sheep and 70 donkeys. Their Morans are divided into two "Sirits" namely 2 Tumes and Sogai.

The Kaputei are to be found in the neighbourhood of the Ewaso Ronyo. Their population is estimated at 2,000 including 170 Morans, and their possessions at 30,000 head of cattle, 100,000 sheep and 400 donkeys. Their Morans are divided into four "Sirits" whose names are 2 Sokomo, 2 Sogai, 2 Kidonet and 2 Sogai.

The Sighiroi of Lekedirok inhabit the country to the north of Kilimanjaro, which country is owned by the Engare Sonyo, Kidotiro, Ewaso, 10 of Tumes and Sonko streams. The population of this division is estimated to number about 2,000 of whom 100 are Morans. These are divided into two "Sirits" namely 2 Kinti and 2 Sogai. The live-stock possessions are said to number 40,000 head of cattle, 170,000 sheep and 300 donkeys.

In addition to the Masai, there are considerable numbers of Wandorobo ("2 Tumes") living in the Masai Reserve. These numbers are probably not less than three or four thousand, and many of them possess considerable herds of cattle, and live the life of ordinary Masai, from which it is difficult to distinguish them. They may be conveniently divided into two classes, namely, those who live in the bush and forest, and those who possess cattle. The former possess little or no live-stock, and subsist almost entirely upon wild animals and honey, while the latter live in villages and subsist only to a very limited extent on game.

The former are to be found mainly in the neighbourhood of the Rift, but small parties of them are also met on the Uaso Nyiro, on the Lower Mara River, along the Sotik border, and in the Trans-Mara region. They live on bee nibbles and the smaller game animals, in rough shelters in the forests, or in the huts in some of the Masai villages.

The latter are to be found on the Uaso Nyiro, in the neighbourhood of Ol Donyo and Ol Doinyo Rashi, on the western bank of the Mara River, and in the Mara country. In all, they probably number about 1,000.

There exists in the reserve, a special tribe of outlaw, somewhat similar to the Wandorobo, called 2 Kwenes, who dwelt into weapons, but are treated as tolerated, and are not allowed to marry Masai women.

To complicate, the Masai are a native, conservative, clothed people, nominally governed by Council of Elders, who elect themselves to be hereditary to deal with the idle body of warriors whose wives have not disappeared, but who are still sufficiently industrious to render sufficient the wants of their wives. They have been concentrated in one area, where they have secured enormous herds of cattle of a poor quality, and countless sheep. No suitable means of employment has as yet been found for the males of the tribe as a whole, though they are experts in the care of stock, and have possessed fighting qualities of a savage nature, which spread the terror of their name far and wide. They have considerable latent powers of organisation, endurance and ability, but these are largely discounted owing to their unreliability; they have always evinced that it is in their best interests to be loyal to the British Government, and have never been responsible for any serious disturbance, being too proud to work, and rich enough to disregard fame, they are probably the most backward educational native tribe in the East Africa Protectorate.

"The political and military organisation of the Masai has been so fully described by the various travellers, notably Mr. Thomson, who have made it their study, that it is unnecessary for me in this report to reproduce the information which, without his greater knowledge than I can pretend to possess, have already supplied on this subject. There seems, so far, but little hope that this wild people will, as a whole, be weaned from their predatory mode of life, and induced to become peaceful subjects. Though a few of them settled at Ngong Hills have recently begun to take to agriculture, under the supervision of the local officials.

"The total number of the Masai in the Uasin district, including the Kamasians, is estimated by Mr. Cornwallis at 30,000. There is one settlement at Ngong Hills, include 600 "Ghedes" or warriors under 30, commanded by "Laplanas," and about 4,000 old men, women and children."

In another part of this report the Acting Governor writes as follows:—

"Mr. Gibbons, who is in charge of Kibwezi, introduced the practice of employing Masai women to carry the mails, and they have proved, I believe, very satisfactorily, covering the 180 miles of the third stage in five days. The average time now taken to transport the mails from Machakos to the Kibwezi Fortin, a distance of 280 miles, is twenty days, or about 14 miles a day. The weight of each load of mails is 30 lbs."

In a subsequent passage, dealing with the slave trade, Mr. Arthur Hastings writes:—

"The trade in Uganda is confined to the Sudan of Gina, and is chiefly to Masai women and children.

"The origin is as follows:—When the Masai of Naroo Moru, near Kenia, were decimated about four years ago by an epidemic of smallpox, following upon a severe cattle plague, which alleged that warriors to go long distances to raid for cattle, and thus have their trade almost extinguished, the Kikuyu people, their hereditary foes, fell upon them in overwhelming numbers, massacring their old men and carrying off their women and children as slaves. These they are now selling at low rates, having more of them than they want, to local Arab or Swahili middlemen, who, driven by our patrolmen from the coast, can only carry on their trade with safety in inland districts as yet unoccupied by us, and who resell the slaves thus purchased at a profit to the cattle Europeans throughout eastern Uganda, these latter people being all Germans too, and therefore requiring to be supplied with such slaves as they may need from other tribes.

"Some of the Masai girls are kept by their Swahili purchasers as concubines, and these, when they have learnt in a year or two enough Swahili to pass in the Swahili from as roads women, will go down with their masters to the coast, where a few of them (not having been children) may be secretly sold to other Arabs or Swahilis, but Mr. Sub-Commissioner Cornwallis, who knows Uganda well, assures me that they usually all remain in Gina, and further whether fifty of them in a year even leave it."

Referring again to the activities of Swahiles, Mr. Arthur Hastings wrote:—

"Of late there have been symptoms of unrest among the Masai, which have made it necessary to keep a special watch on them. Swahiles, Chief of the Lake division of the race, who speaks sometimes in English and sometimes in German, tactfully, has been endeavouring to persuade his brother Lenana, the Chief of the Masai of Naroobo, all of them on one side of the border, to join him in a general movement against the Germans in Kilimanjaro, who recently chastised a local tribe of Masai, the Wa-Arabs, for the murder of two German missionaries.

"In anticipation of trouble in this quarter, I sent reinforcements to Naroobo, and the simultaneous arrival of troops from Uganda at Naroobo and at Ngong Hills from Machakos seems to have induced Lenana to decline Swahili's proposals, which, though primarily directed against the Germans, really aimed at a general rising against all European control."

With regard to the population of the Boers as a tribe, it seems to have been [illegible] [illegible]

[illegible]

[illegible]

[

[illegible]

Prior to the meeting, Mr. Dalby visited the Cache Creek Indian Reserve and several of the adjoining farms and obtained the following information. The Cache Creek Band of this tribe numbered [illegible] and [illegible] souls, and had two or three hundred [illegible] head of cattle and 30,000 sheep and goats. [illegible] head of these cattle were in the habit of grazing on land belonging to Captain Gregory, who received rent in kind in return for the use of [illegible] head of cattle, which was allowed the privilege without payment. The remaining [illegible] or [illegible] cattle were for the most part in the Indian Reserve.

[illegible]

The two reserves assigned to the Cache Creek Band in February, 1861, were represented by a strip of absolutely bald and stony soil [illegible] of adjacent farms belonging to Captain Gregory which would [illegible] and [illegible] one quarter [illegible] of acres of [illegible] acres. The Band were informed that, when the reserve had been allotted to them, they could expect the questions of boundaries to definitely settled. They were also given to understand that, in lieu of [illegible] acre, they would be [illegible] a [illegible] of [illegible] head of [illegible] cattle on every head of [illegible] cattle, sheep or goats.

[illegible]

In July, 1861, the Provincial Commissioner, Ashcroft, reported that the [illegible] had occurred between Chief Lorenzo and the boundary Lorenzo, Well-known, leading man in the Bonaparte, [illegible] had been [illegible] Chief [illegible] the Bonaparte Indians who is now [illegible] at Ashcroft and had [illegible] considerable influence. Charges of [illegible] had been brought against Wellcome, with the result that he promised [illegible] to move, with the other Bands, from Lorenzo into the Bonaparte Band Reserve. The following [illegible] a [illegible] arrangement [illegible]. It appeared, however, that such a [illegible] would be the cause of bitterness between the Cache Creek and the other Bands, who have little in common, and it was decided to hold the matter over, at any rate until the Band Reserve was an accomplished fact.

[illegible]

In May, 1862, the attention of the Secretary of State was requested to an exchange of land held by Captain Gregory in the Bonaparte Province for an area in the Lillooet District. Captain Gregory was willing to exchange 10,000 acres, to be used for an extension of the Cache Creek Band Reserve, for 30,000 acres on the Lillooet District. The Secretary of State approved this arrangement in June, 1862, and the Provincial Commissioner, Ashcroft, was instructed to take steps to carry out the extended Cache Creek Band Reserve.

A description of the Cache Creek Band Native Reserve was accordingly drawn up and read as follows:—

"The reserve is divided into three parts:

"No. 1. Commencing at the point where the Yalorm Ditches Service Road crosses the Bonaparte (or Thompson) River the boundary follows the right bank of this river down stream to the junction with the Bonaparte (or Fraser) River; thence along the left bank of the Bonaparte River up stream to the point where it is crossed by the Yalorm Ditches Service Road; thence along this road to the division of Ditches Service to the point of commencement.

"No. 2. Commencing at the point where the Bonaparte River is crossed by the Yalorm Ditches Service Road the boundary follows that road to the division of Ditches to the most southerly corner of portion L.O. 487; thence in south-westerly direction along the eastern boundary of L.O. 487 to the intersection with the eastern boundary of L.O. 488; thence southerly and westerly along the eastern and southern boundaries of portion L.O. 488 to the Bonaparte River; thence along the right bank of the Bonaparte River down stream to the point of commencement.

"No. 3. Commencing at the most westerly corner of portion L.O. No. 488 on the Yalorm Service Road the boundary follows the western boundaries of L.O. 488, 489, 490, 491 in a north-westerly direction to the most northerly corner of the latter (which is also the western corner of L.O. 492); thence in a south-westerly direction along the western boundary of L.O. 492 to the Bake River;

(power)

[illegible]

[illegible]

[illegible]

The total number of population, given in Table, [illegible], are as follows:—

Question No.	Name of Districts	Population	Hindus	Muslims	Sikhs	Jains	Parsis
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible] women, acting on their guardians and instructions. But after the period devoted to family matters the newly made elders also start thinking about their prestige. Thus, at the moment, the Dwari are responsible for both ages of women, Kiwuki and Mwiriko, yet the Dwari are already engaged in the preliminary ceremonies, endangers and explosis, of the future women. This means that under the age grade system, two generations of elders are responsible for two generations of women for a short time (note overlap on chart). But the elders who shoulder most political responsibility are the 1 group or guardians of the main body of women. The matter is by no means clear, but there exist vestiges of a ceremony now practised in conjunction with fertility rites, etc., whereby the senior elders retire and hand over the government to the junior elders.

So it should come more to account that after his service as a warrior a Mawi does not settle into a dead level of elderhood. The different generations keep themselves aloof in such matters as deputations to the Lathen (though at times they combine) and to the meetings preceding and ceremonies following such deputations. A modern tendency to be noted is that when ranged at settle matters each generation will rank and act by itself. It is natural that men of equal age should associate, but the age grade system provides a clear-cut means of providing for this.

[illegible] The following table, compiled in 1936, gives some examples of the distribution of population amongst the then existing age-grade generations. It is probable that there were a few more Nyangati and Lathen than the table indicates, but that they had been exempt and omitted from the tax-registers which were used as the basis of enquiry.

[illegible]

Distribution of Population by Generations.

	Kiwuki.	Dwariwuki.	Nyangati.	Lathen.	Total.
Nyangati ...	1	—	—	—	1
Lathen ...	2	1	—	1	4
Dwiriki ...	10	13	6	20	47
Dwari ...	30	32	15	30	108
Dwariki ...	40	40	30	43	213
Total Elders ...	124	136	60	113	433
Kiwuki ...	43	120	30	200	493
Mwiriko ...	41	30	11	34	116
Total Women ...	159	150	40	234	609
Grand Total ...	267	300	130	347	1,042
% Women to Total ...	60.0	50.3	42.3	67.5	57.9

The two most striking facts that emerge from this table are that more than half the adult male population were at the time women, and that the Mwiriko or left hand age formed only a quarter of the women population.

[illegible] The basic function of the age grade system is doubtless military, and now that the necessity for maintaining a standing army has been removed it ought be thought that the early demise of the system is an object to be desired and encouraged. True, modern conditions make

[illegible] number of women available; as times a poor relation will pass to a poor [illegible] with a richer one; again, mothers and mothers-in-law and [illegible] brothers' wives are frequently included, and numerous married women are found staying on with their fathers. Thus a commonly arranged 'pair' is seldom found in practice.

The practical effect of this system is that a Shaw elder attempts to make a constant succession of wives, marrying new ones to replace those who depart with their sons. As there are no unmarried adult women amongst the Shaw, this means that until old men take to wife girls only just past the age of puberty. As such girls have previously been accustomed to the companionship, both sexual and social, of the young, it is little to be wondered at that they frequently run away, or attempt to run away, with their erstwhile companions. The elders have no idea of preventing this by making the girls' married life more attractive than their previous one, their only remedy is force.

The two primary motives for polygamy are the desire for children, and the necessity to have women to tend the cattle. There is little sexual jealousy amongst the Shaw; within the aiguam the wives are communal to all aiguamen, and an aiguamen known to be the father of one's child is regarded as a special friend. Intercourse between men of one age and the wives of another is normally prohibited, but its extensive practice is acknowledged by the Shaw, and is fact receives general connivance. Concerning the economic motive for polygamy, increasing herds necessitate more women to tend them, and at the same time offer the means of obtaining such women. But that the actual dowry is heavy — usually three heifers and a bullock — but a man prefers to marry off his daughters to a rich elder, rather than to a poor man. Thus economics and sociology are closely linked, and action in one sphere will have repercussions in the other.

The extent to which polygamy is practised can be judged from the following table —

Distribution of Wives amongst Adult Male Population.

	Kilinga		Ilemotoo		Engaremati		Longido		Total	
	men	wives	men	wives	men	wives	men	wives	men	wives
Total unmarried	102	—	120	—	50	—	121	—	493	—
One wife	43	43	42	42	50	50	124	124	259	259
Two wives	40	80	40	80	25	50	48	96	153	306
Three wives	10	30	12	36	11	33	19	57	48	156
Four wives	6	32	6	24	5	20	1	4	28	80
Five wives	1	5	2	10	1	5	—	—	4	20
Over five wives	—	—	—	—	—	—	4	28	4	28
Total polygamists	60	—	60	—	32	—	81	—	237	—
Total of men and women	235	233	243	244	139	138	346	350	993	993

These figures were obtained by reading through tax registers to groups of elders, who supplied the information. The number of wives shewing in the registers were not revealed to them, and it was noted that in many cases the numbers given by the elders exceeded those recorded in the books.

The percentages to be drawn from this table are of special interest when compared with another table. For this reason they are tabulated below, in conjunction with those of the Dorobo, figures from Brown and Huntt's "Anthropology in Action", page 68.

Marriage Statistics.

				[illegible]	[illegible]	
Unmarried men	...	...	...	[illegible]	[illegible]	of adult
Men with one wife	...	...	...	[illegible]	[illegible]	male
Men with two or more wives			...	[illegible]	[illegible]	population.
Wives for every 100 married men			...	[illegible]	[illegible]	

Two points of interest arise from these figures. The first is the much larger proportion of unmarried men amongst the Masai. These fall mainly in the younger class, as the following table shows :—

Marriage of Masai.

	Kilonge	Sonniere	Engarenaut	Longido	Total
Total women	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Total married women	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Percentage married	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

The other interesting point is that one would expect both the percentage of polygamous marriages to total marriages, and the number of married women per 100 men to be much higher in the case of the Masai than the figures actually reveal. The reason for this lies in the number of dependent women not classified by the Masai as wives. The first table shows that for 100 adult males there are only [illegible] wives, but census figures show a preponderance of females over males, and the [illegible] males probably represent at least 1,200 adult females, the balance being made up by mothers (with husbands still alive) living with their sons area, deceased brothers' wives with male issue, (not therefore taken to wife), etc.

In one area the distribution of the women (wives only) amongst the ages was worked out; it was found that there were approximately 2 wives to every Dwati, 1.5 to every Dareto and 0.5 only to every Kisale.

Although it was found that on an average each gate pays only four teeth, the probability is that there are usually more than four bots to a gate, for those moran who pay tax but do not possess a bot are thought to be more than offset by those women who do possess a bot yet pay no tax. The number of cattle to each gate were examined on the Longido area, with the results shown in the table below :—

[illegible]

[illegible]

IV.

[illegible] The future of the Masai People. -- Weighing the effect of the people-preserving and people-destroying factors. -- Polygamy. -- Nutrition. -- Fertility. -- Child mortality. -- Free love. -- Organization. -- Wars. -- Epidemics. -- National pride. -- Clash of the culture of the Masai with that of the Europeans. -- The incompatibility of the two hurts the Masai. -- Harmful consequences of the impoverishment. -- Difficulty of becoming sedentary.

[illegible] In order to make a prognosis about the future of the Masai people it seems necessary, first of all, to weigh the people-preserving and people-destroying factors established in the people, in its character and customs, and then to observe the phenomena that appear when the Masai meet the Europeans. We have many examples of the fact
[illegible] that polygamy does not promote an increase in the population to the
[illegible] extent that monogamy does as a rule. As the reason for this phenomenon one finds an accumulation of wives in the hands of the wealthy, and, as a consequence of that, celibacy for lack of women among very many of the less well-to-do and among the poor. It is obvious that under such circumstances polygamy leaves very many women
[illegible] neglected. But it is different among the Masai, for here there is such a surplus of women -- perhaps in part again as a result of polygamy -- that no man remains celibate, in fact the possession of only one woman is an exception. Hand in hand with this goes the not so
[illegible] unequal distribution of property; in practice there are scarcely any poor people. Another reason to which /[illegible]/ the decline in population among many polygamous peoples is attributed is that polygamous marriages as a rule are relatively poorer in children than monogamous
[illegible] ones. This objection is not to be taken into consideration here either, for we have seen that the fertility of the Masai women is very great. Yet, in order fully to consider the polygamy of the Masai in its economic effect, we must observe the milieu in which it exists. The polygamous household of the Masai may be compared to a stock company, to which the property, theoretically belonging solely to the house father belongs in practice. The house father is the chief